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nate use of the tradition of different groups. Perhaps, worthy of especial note is the curious and unfortunate circumstance that the only ms. (Philipps 8250, Cheltenham) which represents the α text consistently throughout the whole poem is very corrupt, and, as Professor Root remarks, "stands at the end of a series of endless transcriptions." He himself indicates the above-mentioned Corpus Christi ms., of the γ group, as supplying the best basis for an edition of the poem. The α and β variants, however, would have to be added at the foot of the page and the readings of this γ text would have to be changed to β readings, wherever the latter are capable of sure determination.

I confess that this seems to me a curious *non sequitur* after all the writer's efforts to dethrone the γ mss. from their position of authority. It looks as if the beautiful workmanship of these mss. had in the end "tyrannized" over Professor Root's judgment as well as over Professor Skeat's. Surely, the natural conclusion from his own argument is that the best mss. of the β group should constitute the basis of a critical text.

It should be observed that Professor Root, as he tells us in his preface, inherited this task from Sir W. S. McCormick, who had to forego its execution, owing to duties of a different kind, and consequently, had the advantage of a considerable body of collations and notes which his predecessor had accumulated. The two scholars had already been associated in editing "Specimen Extracts" of the *Troilus* mss. for the Chaucer Society (First Series, No. 89), and so the undertaking represented by the present volume passed into appropriate hands.

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Shakespeare and the Founders of Liberty in America. By CHARLES MILLS GAYLEY. New York: The Macmillan Company, 1917.

A Heritage of Freedom. By MATTHEW PAGE ANDREWS. New York, George H. Doran & Co., 1918.

Americans who lived in England before the war very soon came to realize the genuine heartiness of the interest taken by the English people in America and Americans. This declared itself not only in magnificent generousities like the Rhodes Bequest and the

Atlantic Union, but even more significantly in the unfailing kindness and sympathetic questioning experienced by the touring bicyclist in corners where any suspicion of imperial politics would have been ridiculous. The historical explanation of this friendliness and the story of its international manifestations form the subject of Mr. Andrews' luminous little book. After sketching the parallel course and mutual development of ideals of freedom in England and America from the time Sir Edwin Sandys and his colleagues secured charters for the Virginia and New England colonies, Mr. Andrews reviews especially the relations between the two countries during the last hundred years of peace. Mr. Andrews is an American of Americans, whom it would be absurd to suspect of British partiality. His admirable statement of the plain facts shows that for the last three generations and more it has been as true of diplomatic connections as American travellers have found it in social dealings, that England has given in the cause of Anglo-American harmony a good deal more than she has received. Reasons for this are easy to find. Till the last decade those who lived in London attained naturally to a broader international vision than those who lived west of the Atlantic: Burke understood the colonies far better than Patrick Henry understood Parliament. The real American, moreover, was throughout the nineteenth century vastly more common in England than the real Briton in America.

Mr. Andrews' book—brief, well-documented, and plain-spoken as it is—should go far toward dispelling many heritages of error and awake us to a new understanding of that 'heritage of freedom' of which he writes. At this time, when so many Americans are endeavoring to pay the debt they owe to Sandys, Burke, and Bryce, as well as to Lafayette and Rochambeau, we may begin to look with hope to the day when the highest ideals of three centuries shall at last have ploughed their way to peace and truth

. . . 'through a cloud

Not of war only, but detractions rude.'

Professor Gayley's volume develops the same theme. He likewise takes as his point of departure the work of Sandys and his 'Patriot party,' which under the menace of James I's absolutism sowed the seeds of free government simultaneously in America and in England; and he makes equally clear 'The Heritage in Com-

mon' between modern Britain and America. Professor Gayley's is a longer book, and he goes beyond the purely historical aspects of the case, exerting himself to show the fundamental unity of the political ideals of our race with the great literary movement of the sixteenth century. His detailed investigation of the personal and intellectual connection between Shakespeare and Hooker and the 'Founders of Liberty in America' appeals largely to technical students of English literature and contains a good deal which will be new to most of them. In *The Tempest* he finds evidences of a closer personal connection with the Virginia colonists than has been usually assumed; in *Troilus and Cressida* he traces the influence of the same articles of Hooker's political creed which guided the incorporators of the American commonwealths. The main truth which he brings out is, however, of universal application: the essential difference between a culture which is indigenous and really ideal and one arbitrarily superimposed upon an artificial political system. In his last two chapters the author's argument reaches a high eloquence. The fundamental necessity of Anglo-American concord he puts in three lines:

'For four generations we have been an independent people. But for six generations before that the intellectual and spiritual strivings of our British compatriots toward truth and freedom were those of the British in America.'

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The Pearl: An Interpretation. By ROBERT MAX GARRETT. University of Washington Publications in English. Vol. IV, No. 1. Seattle, April 18, 1918. 45 pp.

Within the past few years much scholarly effort has been expended upon the interpretation of *The Pearl*, but it would seem that the problem has not yet lost its fascination. Professor Garrett, the most recent student to undertake the elucidation of the poem, does not concern himself directly with the question raised by Professor Schofield whether it is to be understood as an expression of personal bereavement or merely as a spiritual allegory. His primary purpose is to supply a new key to the symbolism of *The Pearl* by showing "that this poem has as its central idea the funda-